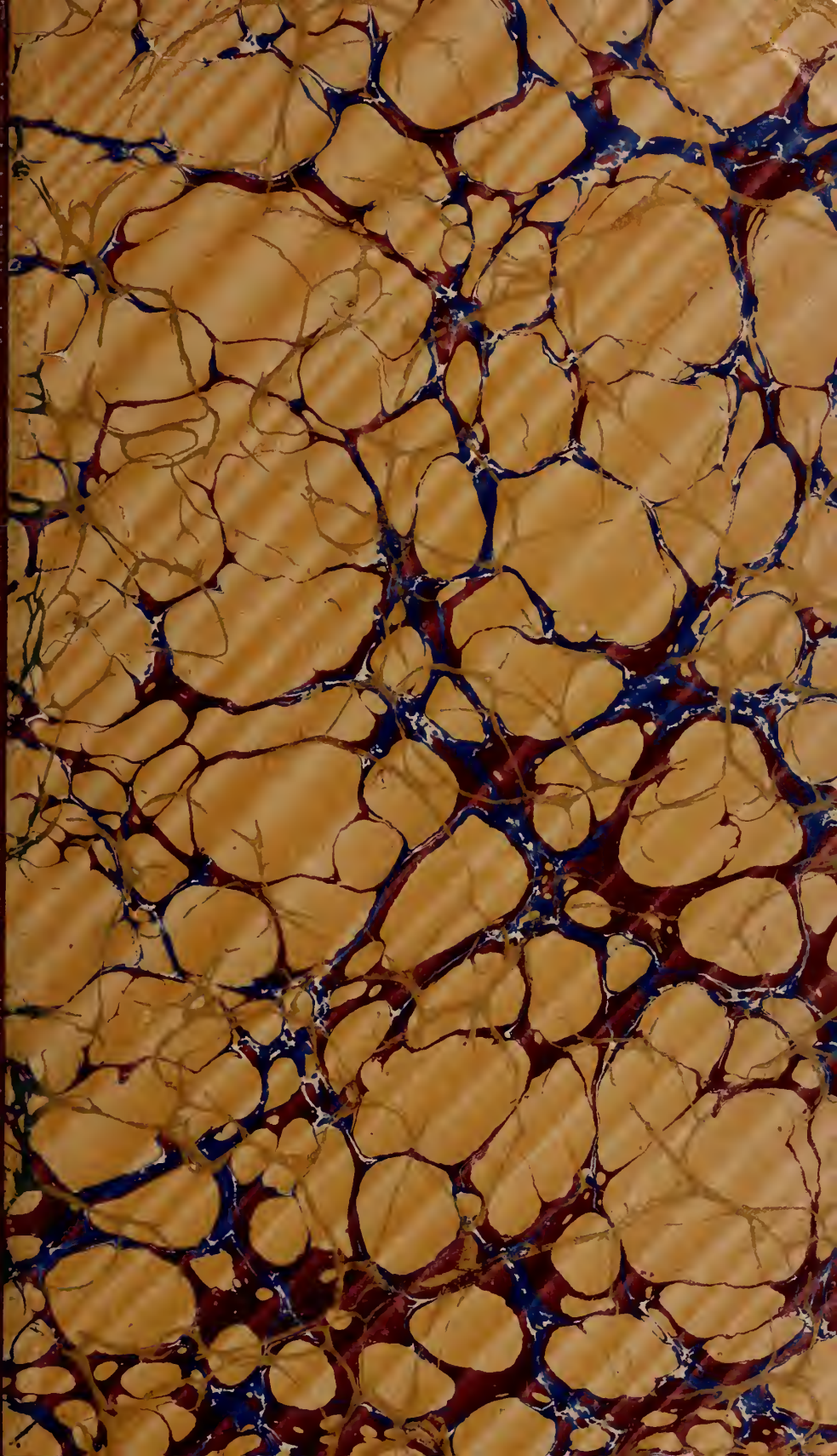

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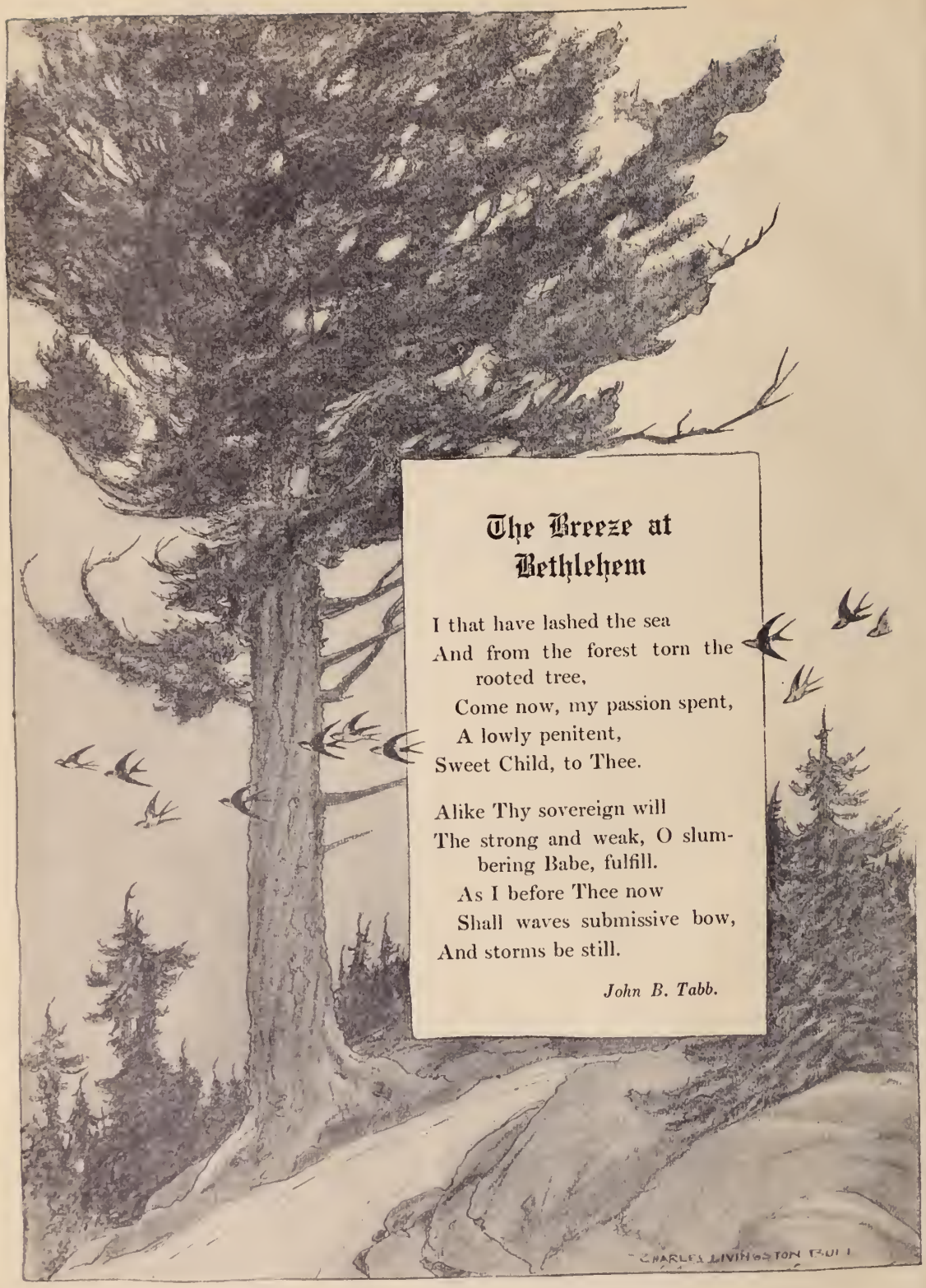

The Breeze at Bethlehem

I that have lashed the sea
And from the forest torn the rooted tree,
Come now, my passion spent,
A lowly penitent,
Sweet Child, to Thee.

Alike Thy sovereign will
The strong and weak, O slumbering Babe, fulfill.
As I before Thee now
Shall waves submissive bow,
And storms be still.

John B. Tabb.

Drawing by Charles Livingstone Bull. Kindly loaned by *Boy's Life*.

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WOMAN'S WORK

A Foreign Missions Magazine

Published by the Women's Boards of Foreign Missions of the Presbyterian Church. Mrs. Henry R. Elliot, Editor

VOL. XXIX. APRIL, 1914 No. 4.

About one-fifth of the human race are inhabitants of India, Burma, and Ceylon; the mind can hardly grasp such figures as 316,019,846, the present population, of whom it is estimated that now nearly four millions are Christians. A visiting Hindu at the Purity Congress held in Minneapolis bore his testimony that Christianity "has gained practically no headway in India." According to the census taken in 1911 the Christian community has increased in ten years thirty-three and a third per cent., while the general population has increased but thirteen per cent.

So good an authority as Dr. Griswold tells us, in a striking comparison, that while in the United States ninety per cent. of the people are literate and ten per cent. illiterate, in India the figures may be reversed. A very liberal estimate of those who can read is ten out of every hundred. But a new plan for popular education has now been enacted as a law, and means the dawn of a new era for India.

Their friends share in the grief of the Rev. Dr. and Mrs. Arthur J. Brown in the loss of their son De Witt Edwin, who has been taken from them, after a long illness, when only twenty-eight years of age. The prayers of many loving hearts have been going up for these stricken parents, who have themselves so often reached out a hand of sympathy to others, and we earnestly desire that in their hour of need they may indeed realize that the Comforter does comfort.

One of the valuable additions to the workers representing our Church in Japan, at the time of the union with the Cumberland Church, was Mrs. A. D. Hail, who had long been one of the missionaries there of that church. The sad news comes of her death in Osaka, and both on the field and at home a keen sense of loss is felt at the going home of so valuable and experienced a worker, and one who will be so greatly missed.

It was stimulating to hear Miss Jessie Scott, going back to her difficult post at Cartagena, S. A., say that during this, her third vacation, she had had great joy in seeing an entire change of attitude among the women of our Church toward missions in South America. The first time she came home full of her message for the neglected continent the church women were polite and friendly but in most cases she could see they didn't know what she was talking about. This time the intelligent interest and response were delightful. Those can well believe this who have heard from Miss Scott one of her vigorous and inspiring addresses, permeated with her high spirit of courageous optimism.

The Assembly's Board has secured the valuable services of Dr. Allen O. Whipple as its associate medical adviser, to share the heavy responsibility which Dr. David Bovaird, Jr., has borne so long alone. Dr. Whipple is the son of the Rev. Wm. L. Whipple, who died in 1901 after years of service as a missionary in Persia.

Mrs. Wm. S. Nelson of Homs, Syria, mourns that she did not get even a glimpse of Dr. and Mrs. Stanley White on their brief visit to that field! It is pleasant to read that a beautiful silver jubilee celebration was arranged by the Syrians, and many exquisite remembrances given by their grateful hearts to Dr. and Mrs. Nelson on the occasion of the recent twenty-fifth anniversary of their going to that country.

The women of the Occidental Board are rejoicing in the fact that in their territory a large number of young people are making careful and thorough spiritual, intellectual and physical preparation for service on the foreign field. They realize that a sound mind can only reach its highest usefulness in a sound body, and in their earnest study of the Bible they are laying the best possible foundation for future service.

Rev. R. R. Gregory wrote only last fall of a tour in Mexico when "Going to a little congregation up in the mountains we stopped at a ranch where we would have been eight days before had we not returned home on hearing that the rebels were in that section. We would have run upon fifteen hundred rebels if we had arrived then, and no doubt would have been minus our horses and travelling outfit. The rebels relieved the ranch of twenty horses and fourteen steers. The whole village is Protestant. Mr. Vanderbilt told me that there was nothing like it in all Mexico. They have withstood persecution for years. They are a peace-loving people. The instincts of the savage have been tamed by the peace of the Spirit. We hardly could get away that afternoon. It seemed as if they had been storing up hard Bible questions for months for the missionary to explain when he came. They begged us to send them a teacher that their children might learn how to read the Bible. They promised to board the teacher and pay half of the salary." Now some of our valiant workers are in Texas, some in New York, some in Yucatan—all trying to hold on, even at long range, to work begun in Mexico. On January thirty-first Mrs. Wallace was expecting to leave Yucatan and to reopen the school at San Angel, near Mexico City, on February seventh. She reports that "the Peninsula of Yucatan is ready to be taken *now* for Christ and the Presbyterian Church."

Many of our missionary physicians practice in tropical countries and have been in the habit of taking a course before going out, or at intervals between periods of service, in the institutions for the study of tropical diseases in London and Liverpool. It is a matter therefore of interest to all who care for missions that the Graduate Department of Harvard Medical School has established a School for Tropical Diseases. Our Government appreciates the necessity for this special training for army and navy surgeons in view of possible service in Porto Rico, Panama and the Philippines, and it is no less valuable to the medical missionary to have this course more easily accessible.

We quote from *The Church Missionary Review* (London) the following touching letter received by a clergyman from an old cobbler in his parish:

"I've been reading in the paper that our Church Missionary Society is £30,000 in debt, and it bothers me. Some of us are failing in our duty. After I'd read about that deficit I prayed God to show me how I could help. I had the feeling that I was to blame. I don't earn a deal now, I'm seventy-six years old: one week with another I 'addle' twelve and sixpence a week; but I might have spared a bit for 'such as sit in darkness and in the shadow of death.' And to think of the light being withdrawn because of the selfishness or thoughtlessness of men like me.

"So, I prayed over and over again, 'Let not them that trust in Thee, O Lord God of Hosts, be ashamed for my cause; let not those that seek Thee be confounded through me, O Lord God of Israel. Lord, what can *I* do?' And the answer came: 'Mend your old boots. They'll do a bit longer right enough.' So here's the money I had put away for my new boots. Will you send it for me? My society is the C. M. S.—it puts nothing between the Saviour and the sinner He came to save; it just sets out to preach the grand Gospel of repentance: 'Jesus is merciful, Jesus will save.' That is grand news—news which everybody should know."

By an error in our March number Sturges Seminary, the school of the Reformed Board, was said to have been located at Shimonoseki, Japan. It has in fact been at Nagasaki, now uniting with our Yamaguchi school. The Union school will, as stated, be at Shimonoseki.

Miss Jefferson writes of her tour for preaching and teaching, and mentions that within one week the party sold over seven hundred Gospels.

The anonymous gift of three dollars received by the Editor has been handed to the treasurers in charge of the objects designated.

Our Missionaries in India

AND POST OFFICE ADDRESSES

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In this country: Mrs. M. B. Carleton, Wooster, O.; Mrs. M. W. Eldredge, 717 N. Lyon St., Colorado Springs, Col.; Mrs. E. E. Fife, 302 Adams Ave., Arkansas, Kan.; Mrs. D. J. Fleming, 1346 E. 53d St., Chicago, Ill.; Mrs. C. W. Forman, Northfield, Mass.; Mrs. J. F. Holcomb, 5545 Carleton Way, Los Angeles, Cal.; Mrs. A. G. McGaw, 1221 Beall Ave., Wooster, O.; Miss Mary E. Robinson, 930 E. 2nd Ave., Monmouth, Ill.; Mrs. Reese Thackwell, 844 N. Lincoln Ave., Pittsburgh, Pa.; Mrs. H. A. Whitlock, 2417 W. Polk St., Chicago, Ill.; Mrs. E. M. Wilson, 1502 Carteret Ave., Pueblo, Col.

WHO'S WHO IN APRIL NUMBER

Since the Rev. Dr. and Mrs. Stanley White went on their secretarial pilgrimage to India countless allusions have appeared in the missionaries' letters to the pleasure and inspiration their visit brought. We are glad to give our readers the benefit of a delightfully informal letter received from Mrs. White, and to tell them that she has promised for some future number a further glimpse of our work and workers as seen through the eyes of an appreciative secretary's wife.

Miss Clara Thiede went to India from her native Germany in 1872, and is one of our oldest teachers there. She is at Wagah, a small town near Lahore, where she also does evangelistic and dispensary work, and trains Biblewomen. Her sweet, quaint, old-fashioned letter and picture come to us through the thoughtfulness of a friend in the Philadelphia Board. All who know Miss Thiede's spirit will be sure that she will not resent the above adjectives!

If you will look at number 35 in the pictured group of outgoing missionaries given in Woman's Work for August, 1913, you will see the intelligent and attractive face of Miss Emily L. Peterson, one of our newest India missionaries, of the reinforcements for the Punjab Mission. Some of her first impressions reach us in time to appear in the first India number after she sailed—a good example!

Miss Mary J. Ferguson is a new member of our India force also, though her picture does not appear, as she joined the force on the field, coming to us after experience with the Zenana Mission. She is engaged in evangelistic itineration from Vengurla (which we used to spell Vengurle). We are grateful to her also for prompt co-operation and for some good pictures.

Mrs. Sam Higginbottom works side by side with her husband in his Christlike work of helping the lepers and shielding the untainted children. She tells us of the valuable help she is giving the sick, although not claiming to be a trained medical missionary.

Miss Amanda M. Jefferson of Ratnagiri needs no introduction to our readers. She has always been a loyal friend to the magazine, finding time, although "by thronging duties pressed," with her school work, itineration, Widow's Home, etc., to keep us in touch with her and her efforts. Her *Wireless S.O.S. of India's Women*, printed in April, 1913, has been much quoted and used as an effective monologue.

Miss Grace L. Enright writes that she is sending her *first* contribution to our pages, although she has been at work for twelve years! She sends it voluntarily, however, and its suggestion of sustained activity is an excuse for her long silence.

"Our new car" (of which our readers heard last year) "came into Bombay the Sunday after our arrival. We came up in it to Fatehpur for mission meeting, a trip of over eight hundred miles. Mr. Bandy drove it. A splendid road, beautiful over the mountains; steep climbing, short turns, beautiful scenery. No accidents more serious than a bursted inner tube now and then, which was easily repaired by the roadside. . . . We go home to Fatehgarh to-morrow. . . . Pray for us that we may reach our million with the good news. *Mrs. C. H. (Mary G. Bandy).*

Opportunity Knocks at the Door

There were many deep impressions during our recent journey to India, but three visits, all closely connected, stand out especially in my mind. They illustrate the way in which Christianity can win its way into the heart of the inquirer and the estimate which many Hindus have formed of the missionary and his work.

When we reached London, in the very outset of our journey, a cordial note invited us to dine with one of our former missionaries, Mrs. J. M. Irwin, and six Indian princes. These boys, from about sixteen to eighteen years old, were in a school at Hendon, having just arrived from India with Mrs. Irwin, under whose care they had been for some years. Two of them were sons of the Maharajah of Kolhapur, the oldest his heir, and the four others were sons of chiefs in neighboring native states.

The boys had been taught a little English in India, so they were not completely at sea in their new home, but they seemed quite out of touch with their surroundings, not only in the use of English, which made conversation difficult, but also in the adjustment of themselves to the European mode of dress. Their own picturesque native wardrobe had been put away for the time, being cared for by the interested English valet who had been employed for their comfort. An Indian gentleman does not know how to wait on himself, so the valet was a necessary part of their life. The boys slept in the dormitories, and in every particular tried to live the life of the normal English boy. They were allowed to dine each evening with Mrs. Irwin in her apartments where they could feel something of home influence. I was much impressed with the responsibility which Mrs. Irwin had in caring for these boys. They are all Hindus and yet ever since they were placed in her hands, as little boys, they have been under the influence of Christianity.

They showed the usual courtesy of the Indian gentleman. When we went to the dinner table, the usual custom was observed and one of the boys asked the blessing. The special topic of conversation was our visit to India and our expectation of seeing the Maharajah of Kolhapur, the father of two of the boys. Beyond that there seemed little to discuss as their outlook had been very limited and they were only beginning to feel their way in a new world.

The contrast was great when we found ourselves in the home of Dr. and Mrs. Wanless in Miraj. There was much talk here of the Maharajah of Kolhapur, whose palace was about thirty miles away, not too far for Dr. Vail to pay daily visits to him, on account of his illness. I heard continually of his interest in our work and especially in the hospital at Miraj, which has done such wonderful service under Dr. Wanless's skilful care. New land had just been presented to the Mission by the Maharajah. Nothing seemed too much for him to do for Dr. Wanless, who, he said, had saved his life after an accident in hunting. Dr. Vail, associated with Dr. Wanless in the hospital, through his skill and earnest, sincere personality, has also won his way to the heart of the Maharajah, and the lives of these Christian physicians are making a deep impression on this Hindu. When he was asked by one of his friends why he had a Christian for his private secretary he replied, "Because I want an honest man."

When he heard of our arrival at Miraj he was anxious to serve us. The *Divan*, or prime minister, called in proper fashion presenting the Maharajah's greetings. Dr. White had a rare experience with him, driving through the city seeing places of special interest which ordinarily could not have been seen, and talking on topics touching the future of India. Religion is never avoided in India, all want to talk of it, and the conversation during that afternoon was of the most earnest character, suggested by the visits to the sacred places of Kolhapur.

The ladies were not forgotten, for two carriages with gaily dressed coachmen and footmen were sent from the palace stables to show us the places of interest.

But the Maharajah was not content with being represented by the *Divan*, and made an appointment for us to visit him personally. He was not in the palace, but visiting one of his three wives—the Maharani, or first wife, is the only one who lives in the palace. It was a great disappointment that the shortness of our stay interfered with our meeting her, as these visits must be arranged some time in advance.

India is indeed a country full of contrasts. As we drove along in the fine automobile which was sent to Miraj for us by the Maharajah, we seemed strangely out of place. The slow bullock-cart had difficulty in getting out of our way, even though the horn of the automobile sounded many yards in advance. The road was lined with the low straw shacks of the poor people who had been chased from their homes by the plague. We frequently saw among the pedestrians a leper who had either tired of his life in the asylum or had not yet been willing to go. But we soon arrived at our destination, as these Indian chauffeurs like to drive rapidly—the only rapid thing I saw anyone do while I was in India!

Innumerable servants were lazily standing about outside and inside of the Maharajah's bungalow. Picturesque in the extreme they were, but pathetic to me, in their lack of ambition and purpose. Trained *chitas*, small leopards, used by the Maharajah in hunting, were being exercised by their keepers, each animal having two servants to care for him. Nearby were the elephants, each with his caretaker. After these were visited the Maharajah was ready to receive us.

I was interested to see an extremely arge, heavily-built man in the plainest of Indian costume. He had gotten up from his sick-bed in order to have the interview, so everything had to be in the simplest way, much to his regret. He expressed his interest in our work and

ROYAL PROGRESS THROUGH INDIA OF REV. DR. AND MRS. STANLEY WHITE

particularly in the progress his boys were making in London, under the care of Mrs. Irwin, in whom he has the utmost confidence. He is a Hindu in every sense of the word, but unconsciously to himself, his ideas are being modified by Christianity. He himself is not ready to break away from the old superstitions, but for his boys and for the coming generation he is eager for that broader education which he feels will enable all Indians to come in closer touch with the outside world. The missionary, he feels, can give that education, and with it, the high moral standard, and he is willing to have his boys under Christian influence in order to give them what he considers the greatest good, education and culture.

You will probably wonder how our missionary could have had such an opportunity. After Dr. Irwin's death, the Maharajah turned to Mrs. Irwin to continue the education of his two sons, so well begun by her husband. But more was required, and also more opportunity given. Mrs. Irwin was asked to live in the sister palace and take entire charge

of the bringing up of the boys. This necessitated her resignation from the mission. After discussing the matter on all sides and finding that the Maharajah would give her free opportunity to teach Christianity, for which purpose she had gone to India, it was decided that this was an opening not to be ignored. Her life has been given to these boys and it is beautiful to see their dependence upon her and their true affection. When the time came for more advanced work the suggestion was made that the boys go to England for this further study. The Maharajah would consent to this only on the condition that Mrs. Irwin go with them, so her problems became more complicated but intensely interesting.

MRS. WHITE LANDING FROM STEAMER AT RATNAGIRI. DR. WILEY TO HER RIGHT ON THE SHORE

On our return to London, a second visit to Hendon was one of the first things we planned. I was astonished to see the change in each boy. Their English was excellent, their poise and finished manner in an English drawing-room was all that could be asked, and in appearance they had all developed in a surprising manner.

Mrs. Irwin has yearned over these boys, she has been faithful in her Christian life and teaching, and since we came home a happy letter brought us word that one of the young princes had said he was ready to come out boldly for Christ. All of the boys go regularly to church, they study the Bible and their lives are patterned after the highest principles of Christianity.

Think what an influence these young men may have, as they go back to India, some of them to be ruling heads of native states where conditions are at present most harrowing, more in keeping with mediæval life than with present day progress.

(*Mrs. Stanley*) *Henrietta K. White.*

A Day at Danouli

Rat-tat-tat on the other side of my closed office door. "*Cohn hi?*" (Who's there?) "*Dorlayatza onshed*" (Eye medicine). This is not the person's name, but he evidently thinks it more direct to state his needs rather than his name. I lay down my pen, sally forth, bottle in one hand, glass-dropper in the other, administer the medicine, and return to my desk. I have found it profitable to keep on hand a small supply of medicines for minor ills, and hold dispensary hours morning and evening. My Biblewoman gives the Gospel message to every patient who comes, and usually teaches them all a verse of Scripture before I join them. I have been especially grateful for this opportunity of reaching the people here at the bungalow in these last few weeks, since the work in the town had to be closed in September on account of the epidemic of bubonic plague. The disease was very bad indeed. Many fled to other towns and villages, often taking the disease with them, and so many died that the town is largely depopulated. Fortunately, our village work has not been affected.

Last week we had an exceptionally good time at Danouli, a small village about ten miles from Sangli. It was an exceptional experience, because every one was nice to us, and there is usually at least one person in a village to meet us with opposition and contempt. At Danouli everyone was "good." We left Sangli early in the morning in a *tonga*, the two-wheeled country conveyance of India, and after a drive of two hours and a half, in which remarkable speed limit the little Indian ponies covered *ten miles*, we reached the village of Danouli. A rare visitor is the European there, so our *tonga* had no sooner stopped than a crowd collected, men, women and children. A blanket was spread for us on

the floor of the first house at the entrance to the village, and there for about an hour the Biblewomen and I told forth the unsearchable riches of Christ. We had interruptions. One woman wished to know "when it would rain," and a man, "when he would die." They think we white people learn all these things from our Bible, and could tell if we wished.

From this place we repaired to the Mangs, a low-caste community where we have one Christian young man, baptized about two months ago, whose house his loving(?) relatives have burned down in consequence. Among the Mangs we had a royal welcome. Dadu, the Christian, spread two blankets in the doubtful shade of a small tree, and as we seated ourselves in state upon these, about the whole of the little community gathered around us, and listened with fair attention to the Gospel message. Then the medical part of our work began. Sore eyes are always prevalent in India, so a part of my outfit on these village trips is always a bottle of eye-medicine and a dropper. Under the tree that day, with babies screaming and mothers shouting, I doctored many pairs of eyes. This finished, we prepared to eat the luncheon we had brought with us. Eastern courtesy requires that guests should be left to eat in privacy (a custom for which we have often been grateful), but it was not until the blessing had been asked that the people retired to watch from a distance the interesting proceedings. The blankets were then removed to Dadu's house where we had planned to hold a somewhat quieter Christian service. But even here the crowd followed us, for were we not to old and young the *temosha* (entertainment) of the day? They filled to overflowing the small straw shack, and then those who could not enter made "peepholes" in the thatch, at the imminent risk of pulling down the walls. After a short service, interspersed with the usual crying babies, loud talking, calls for medicine, etc., more eyes were doctored, and a bottle of the medicine left with the man for future use.

Then we left the Mangs to visit the house of a high-caste woman who had sent for us. She had lost her son a few days before, and sat in the little mud veranda the picture of grief. Around her were clustered the female relatives of the family. It was a rare opportunity we had with those intelligent high-caste women. They listened to what we had to say with an earnest attention very rare. Probably some heard for the first time the Story so familiar to us. We left with the mother His own precious words, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and could only pray that she might find His rest.

Our Mang people gathered again at the entrance to the village to say good-bye, and with many salaams we turned our faces homeward, thanking God for the privilege that had been ours that day.

Best of all we left behind us in the village a number of tracts and thirteen Gospel portions, which the people bought for one *pice* (half a cent) each, books yet to bear fruitage, we hope, in the days to come.

SANGLI. (*Miss*) *Grace L. Enright.*

I WISH the children who sent the picture cards could have seen the delighted little Brahmin boy who received them. His father brought him in one day with a bad abscess forming. He was told to stay with the child, who needed an operation. A little while after both he and the boy were missing—had become frightened. Some weeks later he returned with the boy in a much worse state, now unable to walk, an abscess in each thigh. The child was very ill, with such a look of pain and misery on his poor, pinched face. He was about five years of age and motherless. His father was very fond of him; he was a lovable, affectionate little fellow. Every day the dressing of the abscesses was very painful; he always wanted to hold someone's hand, preferred one of us. I promised him the first day that if he would not cry I would give him a picture card that had been sent by some children across the sea. But, poor child, the process was very painful and he was a nervous wreck from the pain he had been enduring, needless pain due to this father's ignorance. So he did cry, although he was brave. He got the picture though and was so pleased. He received them all—one by one. When he was able to go to his village he told me that there was a white-washed place on the wall of his house and he should hang his pictures on it. So please let the children know about their pictures, and how happy they made one little boy and his father, too; how if we should ever go to that village we should have a cordial reception and those picture cards would no doubt open the way for us. (*Dr.*) *Emily Marston.*

An Amateur's Dispensary

Last summer when we moved into this new bungalow, which is across the river from the college compound, we were soon reminded that we were the only missionaries for many miles on this side of the river. Uninvited people began coming to me for help, mostly those with sore eyes, boils, fever and dysentery. Anyone with a family in India soon gathers quite an experience in nursing and doctoring so I was not helpless or absolutely in the dark in trying to help these sufferers. But I did not want to do what I did not have to do, so I asked them to go over to Allahabad to the mission hospital. Always they turned away sorrowful, saying, "No, Memsahiba, we won't go to the hospital." When asked why not, they would tell about a friend of their friend who went to the hospital with fever and his leg was taken off, or someone else lost an eye in the hospital. So I saw that they were suspicious of hospitals, and being poor village folk among whom no good works had been done, I took pity on them, and getting medicines from Dr. Sweezey* set about to do what I could. The numbers increased and occasionally Dr. Sweezey came over to see special cases in nearby villages until I found I could not look after my housekeeping, my children's lessons, and my other duties, and care for all the sick who came, so I appealed to Dr. Sweezey and she sent me a nurse from the hospital whose salary I pay (two dollars a month). I also pay for all medicines but hope some day I shall have a fund for this purpose, as my child (this dispensary) is growing beyond my pocket! Dr. Sweezey visits us every Monday.

Building to the right, Mrs. Higginbottom's dispensary where about twenty five patients are treated daily; building in the centre, children's playhouse; waiting patients. Photo. sent by Mrs. Higginbottom.

Some who come to this dispensary travel many miles. One old man for three weeks came every day from a village seven miles away to have his eyes treated. One poor little girl, who otherwise would have been very pretty, had a sort of cancer rapidly spreading all over her face. Pneumonia has been very bad but all cases but one have recovered. So it was not surprising to see a rich man drive out from Allahabad with his only son six weeks old. The baby seemed very bad, and I had little hope, but faith in prayer and doing all I could after an hour showed results. When the father took the child away, he said in English, "Madam, I am very grateful to you. You ladies are educated so you know how to care for your babies, but our women are so helpless because of their ignorance."

One day Dr. Sweezey and I were in a village seeing a sick child, when an old woman came up to us before the crowd which always follows us, and said, "Doctor, see what is wrong with me. I am sick." A loud, coarse laugh rose from several men in the crowd and one said, "Don't give her any medicine! She is very old. It will be good when she dies."

One day Dr. Sweezey and I went to see a young girl who had a child several months before, and had never been well since. The girl's husband had told her to get well or he would get another wife, so her father sent for me to come and see her. I knew I could not help her so got Dr. Sweezey to go too. After examination she told the girl that she could get well if she would come to the hospital for an operation. Her father said he would bring her, but she refused to go. So her husband has taken another wife and deserted this girl who had borne him a son. Every day I find out things about

* Now Mrs. H. T. Avey.

these village folk which show me that their heathen ways are not things of the past. And you remember that nine-tenths of India's population is found in villages away from schools and other civilizing influences.

The best part of this work is the way it opens up opportunities. I have a Biblewoman in the nearest village teaching twenty-two boys and girls, and the women in five zenanas. In another village six zenanas, and from still another comes the cry: "Come and help us, we will send fifty children to a school if you will open one in our village." But, alas! I have had to reply, "I can't do it as I have no funds nor any teacher." And again they appeal saying, "We can't pay the teacher, but will give the schoolhouse." I can't refuse, so I appeal to those at home to answer for me.

(*Mrs. Sam.*) *Ethel Higginbottom.*

ALLAHABAD.

A REGULAR three years' Training Course was started at our Sara Seward Hospital with five young women. We hope to double the number as soon as possible, for there is such need for trained nurses, not only for hospital work, but for district nursing. Young women trained in this way are greatly needed also in the various girls' boarding schools. It costs about twenty-five dollars a year to support each one, so we have to go slowly. . . . There has been an interesting development of our work across the Jumna in connection with the work of the Higginbottoms in the agricultural department of the college. One of the partly trained assistant nurses was sent over there to live in their compound. She treats the people who come in from the neighboring villages, and I go over once a week to superintend the work. One day lately, when I had been called out of town by a telegram, she sent a hurry call to the hospital for my assistant doctor, saying she had an emergency operative case there. The latter went at once and under great difficulties did the operation. The patient went home in three days, apparently well. We learned afterwards that from the same village a woman had gone that day in a similar condition to the Dufferin Hospital and died there.

Sarah E. Sweezey, M. D. (*now Mrs. H. T. Avey*).

ALLAHABAD.

An Evangelistic Tour in the Konkan

WE found on our arrival at Mormagao that one of us would have to remain there until our stuff came. Mr. Updegraff was the chosen victim. After four days in Vengurla we started for Savantvadi. On our arrival there we found that Major Harrison, the Political Agent, had a nice, big bungalow ready for Misses Jefferson, Thompson, and myself and tents for the men, so we were able to begin work immediately. The men had good audiences both at the street preaching and the lantern lectures in the evening. Just the other day I met a Goanese woman who spoke of the evening meetings and said she had not missed one.

We found open doors everywhere amongst the women—the Brahman women especially seemed glad to welcome us. Mrs. Harrison seemed to feel she must do her part to make us comfortable and the result was a constant supply of delicious fresh fish which most of my family enjoyed very much. Here, too, I had the good fortune to find a cook, so the days of having to run to the kitchen to see to every meal were ended.

Then came the easy trip to Kudal. In one place there when we were visiting *vanis* (merchants) we came across relatives of Sazubai, a *vani* woman who became a Christian some years ago, and we found a pretty hot reception.

Do you know anything more annoying than an alarm clock going off at two-thirty in the morning when you are sound asleep? The journey to Malvan was long and hard and would occupy the whole day, so we had to be up and off in the wee sma' hours. It was pitch dark when we started and we had not gone far when the wheel of our bullock cart went down in a mudhole. But no serious damage was done and we went on until the river was reached. The crossing of all the carts occupied several hours but we did not wait to see them all over. The picture of the *damanis* (bullock carts) crossing on two boats, was taken by Mr. Updegraff, who was seated on the shoulders of two of the preachers away out in the river. We had to break our journey for breakfast. I am sure that for a missionary a Primus stove is not a luxury but an absolute necessity.

BULLOCK CARRIAGE CROSSING THE RIVER BY BOAT
Photo by Mr. Updegraff.

That morning our little one gave us a good supply of coffee, and a hot vegetable in a few minutes, and as we had a cold chicken in the tiffin basket, the inner man was soon satisfied. Then a short rest on the floor of the *dharmashalla* and we were off again. We reached Malvan in the evening and found two rooms ready for us at the court house. In no other town of the Konkan have I seen so many women who could read. Some could even read English and our supply of Gospels and hymn-books went like hot cakes. I hope to go back there later and spend a longer time amongst the women.

One morning Sakhabai and I happened to be out together and came to a big Brahman house where Dr. Goheen had had a patient. As soon as they found we were from Vengurla we had a big crowd of Brahman women, the men retiring that neighboring women might come in.

The visit to Malvan closed the Southern Konkan tour and from there we travelled by boat to Ratnagiri—a painful pilgrimage for some of the party. This is written beneath a tree while the tent is being taken down and hence is decidedly patchy. We start in an hour for Kamlivihir, visit there and spend the night, then go on to Adeli in the morning and expect to reach home sometime Wednesday morning.

Vengurla. (*Miss*) *Mary J. Ferguson.*

From the Heart of a Friend

One year ago, in December, news came from Switzerland of the death of Constance Newton (Mrs. Henry) Forman of India. The first anniversary brings with it several minor memories which serve as indications of Mrs. Forman's theory of living.

Before she went back to India to be a missionary's wife, when she was keeping house for her aunt and brother, she had in her employ as cook a young negro woman. One evening she was earnestly setting forth her views concerning Betty.

"This is Betty's home," she said, "as much as it is the home of any of us. I like her friends to come to see her. I wish them to take a meal with her now and then. It is her right to be happy here with us. It is my part to try to make her so."

At the time Mrs. Forman was teaching in the Institution for the Deaf and Dumb. A highly valued teacher she was. "But," complained one of her friends, "she works too hard. She gives herself up too much to those children. She takes her recess for them. When she ought to be resting, she is giving extra time to them."

One day she was at luncheon with a number of friends. Presently, the talk being of missionaries, it rose to a pitch of indignation at the hardships of their lot, their narrow means and cramped quarters, the taking for granted that the last, least margin was their rightful portion. She listened for a while and then interposed with emphasis:

"Those things," she said, "are not what the missionaries care about. The time when they care is when the work is going well and might go better; when they see a fine chance to advance and write home for the money and don't get any. Then they care!"

In one of her later letters from Lausanne Mrs. Forman described an all-day

festival in honor of her little son's birthday. "John," she said, "declares that his birthday was a success. So I am satisfied, even if I was a little tired by it. You see a small boy has so few birthdays before he is grown-up, that it is worth while to please him while you may."

PRINCETON, N. J. *Elizabeth H. Miller.*

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At San Francisco, Feb. 2.—Rev. and Mrs. G. W. Marshall and family, from S. China. Address 316 Ninth St., San Bernardino, Cal.
At ——— ———.—Rev. W. B. Allison, from Guatemala. Address, Wooster, O.
At Honolulu, H. I.—Rev. and Mrs. J. C. Worley of Japan. Remaining in Hawaii for a time.
At New York, Feb. 24.—Dr. and Mrs. Samuel Cochran of Hwai Yuen, China.

DEPARTURES:

From New York, Feb. 7.—Miss Jessie Scott, returning to Colombia, S. A.
From New York, Feb. 21.—Rev. and Mrs. L. S. B. Hadley, to join the N. China Mission.

RESIGNATION:

Miss Mabel I. Skilton of the West India Mission. Appointed 1907.

DEATHS:

At Salsbury, Mass.—Mrs. E. G. Freyer, wife of the financial manager of the Central China Mission.
At Osaka, Japan, Feb. 9.—Mrs. A. D. Hail of the Japan Mission. Appointed 1878.

Mrs. Wiley Remembered by What She Has Done

MANY beautiful tributes were paid to the late Mrs. Wiley at the memorial service in Ratnagiri. Her devotion to her work, her childlike faith in prayer, her sympathy, her love of the Word, and her varied gifts were all gratefully remembered. One feature was especially touching. A group of little children sang in English a hymn which she herself had taught them.

> "Open the door for the children,
> Tenderly gather them in,
> In from the highways and hedges,
> In from the places of sin."

It was the refrain of a hymn she had learned as a child which is still bearing fruit. The memorial service did not end with that one sacred hour in the Theodore Carter Memorial School on the tenth of August, but it is still going on. Is it not most fitting that one who was so self-forgetful in serving the children should have a memorial which commemorates her activities for them?

The Y. W. C. A. which Mrs. Wiley organized have taken upon themselves the support of an orphan in memory of her. Many of the thirty-three "Y's" were brought up in the orphanage and were taught to sew skilfully, as well as to do problems in algebra. And so swift needles transformed bits of calico, muslin and silk into what, from the Oriental point of view, proved to be attractive caps, jackets, skirts and quilts. A small hand sewing-machine, made possible by Mrs. Mackay's class of the North Presbyterian Church, New York, has expedited the work. Old Christmas cards were whitewashed to appear new. The girls took work home to finish, and a sale was advertised for the twenty-third of December when all the workers from the villages would be "in town."

Kennedy Lodge, attractive at all times, was particularly so on that day. At different points on the long veranda were photographs of Mrs. Wiley surrounded by the children in the orphanage. The Union Jack floated proudly aloft on its curtain-pole flagstaff, and the Stars and Stripes spread its bright wings over the front door. The veranda was gay with decorations which pleased the eye of the West as well as the East. The refreshment table, with tea and sweets, was spread on the lawn minus the grass. Ivory soap sent by Champlain Presbytery needed no one to champion its cause. The few dozen cakes put out for sale went off like "hot cakes," with a cry for more. No one objected to the repairs on the

Christmas cards and they too disappeared very rapidly. At the end of two hours not a garment made by the "Y's" was left, and orders were taken for more. Young and old spent their *pice* with unusual good will. For did not all want a part in the memorial to her who had so freely poured out her life for them?

And did all this pay? Ask the "Y's," and they will joyfully tell you that after all expenses were paid they have a net gain of $9.74, and that they are already preparing for another sale of work in March when the *Mela* is to meet here. Members who live in out-stations and are unable to be present at our meetings are offering to take work home with them and to send it in each month.

Mrs. Simpson, who has three bonnie little boys of her own to care for in addition to the girls and boys of the orphanage, is greatly cheered by this effort of the girls to help others even as they have themselves been helped.

(*Miss*) *Amanda M. Jefferson.*

Ratnagiri.

Dear and honored friend:—The grace of our Lord Jesus Christ be with you at this time and forever. God has allowed me to see my German homeland once more after twenty-three years, when I came home the first time. He has indeed helped me wonderfully. I have addressed many large gatherings and afterward many pressed my hands and thanked me for what I had said. . . . A friend who went with me to India in 1867 but returned after eleven years, recently took me to the station of the Brethren founded by the Count of Zinzendorf where several old missionary ladies live, one of whom had worked in India. When she was told that I was a missionary from India, she said, "Yes, I too had a dear friend in Lahore, but she died long ago." I asked her what was her name? She said, "Miss Thiede." I said, "But—I am sorry but I have not died, here I am still!" She took me in her arms and said, "Oh, I am thankful that God gives me this joy to see you once more." . . . I do not advertise for addresses but I am thankful if God calls me to witness for Him. I have not been one day ill since I came to Germany and hope to go out to India with renewed strength in time for our annual meeting. India has had a bad cholera time and then malaria. God give them some rain now for the winter crops, to prevent famine. God bless you. With kind love,

Clara Thiede.

MISS CLARA THIEDE

Mühlhausen, Germany.

Unsanitary Conditions of India

"How interesting and different!" exclaimed a Little-Lady-Visitor landing in Bombay. "But what is that smell?"

Old Missionary replied: "It is the smell of India—made up of the perspiration of unwashed bodies plus filthy garments, cooking food, rancid *ghee*, spices, filth, tanning hides, dead animals lying about in the sun, etc., etc."

"But is it always this way?"

"Oh, no, often worse, as in our summer zenana visiting in the narrow, crowded, filthy streets. You see there are practically no 'sanitary improvements' in India, and in the extreme heat of summer—but let us take this coming vehicle!"

Seated within it Little-Lady-Visitor suddenly whispered, with horrified gaze fixed upon the driver, "Why, *why* doesn't he wash his garments? They are unspeakable."

Young-Missionary replies: "I asked a coolie that once and he showed me two *pice* in his hand, saying, 'If I spend this for soap, what will I eat? I can live without clean clothes but not without food.'"

"Well, let them wash without soap," began Little-Lady-Visitor, but Old-Missionary asked quickly, "In that?" and pointed to a tank they were passing, muddy, stagnant, and covered with green slime. "See, some are washing in it, and some are bathing, but even with soap, how could the clothes get clean in such stuff? And the ponds where the villagers wash are worse still, for all the village animals bathe in them too. Go on, mother

—here are two *pice*, but go on quickly!"

"What ailed that woman's face?" asked Little-Lady-Visitor, curiously.

"Small-pox," laconically responded her companion.

"Oh, dear! Why was she out here in the street, exposing everyone?"

"My dear," explained Old-Missionary a bit wearily, "India knows nothing of contagion. Disease, whether trivial or fatal, is a matter of fate. See, here is more small-pox—and that may be a plague case that they are carrying along—this is the season for it. And so the contagion spreads, and people die like sheep, whole families and whole villages being wiped out. Yes, give that poor fellow a bakshish if you choose, he's blind."

"There seem to be so many blind people here in Bombay," remarked Little-Lady-Visitor.

"Yes, and everywhere else in India," replied Old-Missionary simply, "the heat, the dust and glare of India's grassless, alkaline plains, the filth and the contagion-carrying flies, the utter ignorance and lack of the simplest remedies, coupled with the awful treatment they do sometimes give—of course there is every kind of eye trouble and much blindness. I knew of one boy, blinded by a well-meant application of molasses and red pepper to his sore eyes."

"How awful!" exclaimed Little-Lady-Visitor faintly.

They traveled along in silence until, passing a mud hut, Little-Lady-Visitor asked, "What is that in cakes piled up all over that yard, and set on the wall of that mud house?"

"Just cakes of dried manure, which the people of this land of few trees and expensive wood are glad enough to use for fuel. That child you see is making cakes of it, and pasting it on the wall of the house to dry."

"And they cook with that stuff!" exclaimed the Little-Lady-Visitor. "And the flies!" . . .

A sudden halting of the bony horse revealed the fact that the harness had broken. Old-Missionary proposed, "Let's step into this courtyard near by and talk to these women until the driver patches things up."

The low-caste women, shy at first, soon became friendly, and a surprising number of them, young and old, with children and infirm old men, gathered, and Old-Missionary had her audience. Presently Little-Lady-Visitor whispered: "There are so many people here, I fear we are interrupting some sort of gathering."

"Oh, no," said Young-Missionary, wisely, "all these live right here in this mud courtyard—these and more too, for the men are off at work and perhaps some of the women."

"But there seems to be only one hut—how can they all live here?"

"Oh, they eat and spin and work outside in fair weather, and at night they all huddle in on the beds or the ground. But no windows and only one door, and that shut—think of the ventilation. No wonder that tuberculosis and other unmentionable forms of disease are common, all ages and sexes packed in together!"

Little-Lady-Visitor had edged nearer the door. "What is that over in that dark corner?" she said, "why, it's a cow."

"Oh, yes, cows, sheep, buffaloes, goats, chickens, all live in with the family and add to the din, filth, bad air and vermin in the little room. And the vermin! . . . I remember once when I was studying with my *Munshi*, a dignified, educated Hindu, after a few uneasy movements he caught an insect in his garment. I told him to step outside and kill it, but his reproachful reply was, 'Its little life is dear to it.' "

The party again seated themselves in the vehicle. "Tell me what such people eat," said the Visitor.

"What's the use?" exclaimed Old-Missionary. "You simply cannot realize the poverty of their diet. Coarse flour bread, either alone or with greens and pulse, is the staple. In many sections rice takes the place of bread. And this is the food of millions of people. Of course the wealthy add fruit, meat, sweets, etc., but those of the lower castes practi-

cally never get meat, unless some sick animal dies or they manage to poison some enemy's cow. Butcher's meat costs too much for families who live on from two to four dollars a month. It is bad enough in health," Old-Missionary went on sorrowfully, "to have such inadequate food—for we know that countless multitudes never experience the sensation of a satisfied stomach—but in sickness it is utterly awful! It breaks my heart to think of those whose lives could be saved if they could but get milk, eggs, and plain, strengthening food—but how can they? We help those we can, and the rest die! Poor little starved babies!"

"Tell her about the drinking water too," quietly suggested Young-Missionary.

The reply came wearily. "That's worse yet. The village people drink from their pond. They bathe and wash clothes in it and animals stand in it for the sake of the coolness. Others drink from the wells, which are often alkaline and open at the top. So leaves, dirt, dust, sticks and worse things fall in. At one of our camps the water was so bad that we investigated and discovered that a cat had fallen into the village well some days before! The people proceeded to cleanse the water by pouring into the well a small vial of sacred Ganges water, brought by some pious Hindu who had returned from a pilgrimage to Benares! After this, despite the carcass within, the water was 'pure.'"

"But Ganges water to purify it with!" groaned Young-Missionary. "Why, when we visited Benares, we saw not only dying people, stood up or laid down in the 'sacred depths of Mother Ganges' to die, but corpses actually floating in it, and the ashes of the pious brought from afar continually sifted into it—why, the river was turbid with filth!"

"Yes, I've noticed that in the Hindu religion often the holiest beliefs, rites, practices and people are the filthiest," returned Old-Missionary.

Here let us leave them, dear reader, remembering that what Little-Lady-Visitor has learned in her first day in India is a literal trifle compared with the whole unwritable, unpublishable truth!

Condensed from an article by Mrs. W. M. McKelvey of Bawa Lakhan, in the Woman's Missionary Magazine of the United Presbyterian Church.

Worshipping Strange Gods

One of the religious ceremonies here which took place soon after my arrival was a Hindu festival given in honor of the god of wealth, who is represented as being very fond of light. So the people who wish to be blessed with prosperity put lights all over their buildings, even the poorest family struggles to have one or more lights lest the goddess pass them by in dealing out her favors of wealth and prosperity. The lights were little wicks floating in oil in small earthenware pots. They do not give as much light as electricity, but the streets are so narrow that they are sufficient to light up the scene so we could see our way along, and the soft glow took away the look of squalor and filth that oppresses one in the streets here in daylight. We passed shop after shop where the man had set up his idol and made a little shrine before it with the best the shop afforded, a little rug or piece of velvet before the image, and lights and candles around, in some places mirrors to reflect the light. It was our first view of idols in a land which worships them by the thousands, we are told.

The next festival I attended was also a Hindu one, known as the *Mela*. This is in honor of the water god and is given at the river. As early as four A. M. people go to the river to bathe and pray, and this is continual all day. In the afternoon the large open space like a park was filled with crowds of people, who had sweets, toe and nose rings, bracelets and almost everything imaginable for sale. We watched the people bathing and praying for awhile. We were particularly impressed by a woman who was teaching

her young child the value of bathing in the sacred river. She had a jar of the water and would wet the child's hands and put them up to its face, teaching him to pray by bowing down to the river. For the first time I was impressed by what people describe as "the teeming millions of India," for I never saw such a crowd of people. I wish I could describe the scene so that you might see it as I did, the bright colored dresses and headdresses that the people wore and their bare feet, with many toe rings and anklets; their nose and ear rings and bright colored glass bracelets, many of them covering the arms to the elbow and above.

Perhaps the most interesting has been the Mohammedan festival of the *Muharram*. The origin of this festival dates back to shortly after the death of Mohammed, when two of the last of the direct descendants of the prophet were killed by a rival tribe, and the festival seems to be in commemoration of their death. As one of them was engaged to be married, the celebrations are supposed to bring in the wedding ceremony as well as the funeral celebration.

We went first to the tomb of the first king of Oudh, situated in beautiful grounds. The paths and tomb bordered with lights. Inside the tomb were gorgeous chandeliers of white and colored glass lighted with candles. Words fail me to describe the weird Oriental splendor of the scene. In entering this tomb, which is really a shrine, the Orientals are all required to take off their shoes as a token of respect, but Europeans are allowed to follow their custom and remove their hats instead.

We went next to a large building called the Great Imambara, which was a palace of one of the former kings. The tombs here were covered with rugs or velvet spreads, which might once have been beautiful, but which were tawdry now. The procession had already started, but we soon overtook it, and by walking along with the crowds we got a splendid view of it and of the people. In the head of the procession were elephants and camels, and crowds followed bearing banners of silk and tinsel, others bore on their heads trays with bright colored lighted candles. Still others bore huge colored paper representations of everything used in Oriental bridal and funeral processions. At intervals along the edge of the procession were men bearing on their heads huge tanks of oil with large lamps attached. Still others bore forked sticks covered with tightly rolled oil-soaked rags which were burning. As the rags would get nearly burned they would drop off the sticks to the ground, so we had to walk carefully lest our clothes catch fire from them. Scattered through the procession were Indian bands with drums and other musical instruments, while other men added to the din by constantly beating their breasts and singing in a weird wailing chant, "*Hassan, Husain*" —the names of the men in whose honor the festival is held. On the outskirts of the crowd men, women, and children could be seen and heard wailing and weeping. The women, except those of the very lowest class, were concealed in closed vehicles, though a few ventured to walk, but with closely veiled faces.

We finally reached the last point in the pilgrimage, which is known as "The Palace of Lights." In the courtyard here were beautiful flowers ranged around a pool of water which reflected the lights and added to the enchantment of the scene. It was a beautiful moonlight night, so clear that, as frequently happens in India, we could see the actual colors of flowers, sky and trees, so as we looked from the lights out to the green trees against the blue, cloudless sky, we could think of nothing but a dream of fairyland. . . .

But in spite of its beauty I was oppressed with the sadness of the scene, and felt like adding my tears to those of the other mourners, though for a very different reason. Oh! it is heart-breaking to see these thousands of people without Christ and without hope in the world!

LUCKNOW. (*Miss*) *Emily L. Peterson.*

TEN LITTLE INDIAN BOYS (and a girl)

THREE JAGRAON PROTÉGÉS

FIRST WHEELBARROW EVER SEEN AT JAGRAON
Made by Saharanpur school-boys. Photos. taken by Miss Mary C. Helm.

SAIN

YUSUF (Joseph)

DR. WHITE WITH TWO LITTLE BROTHERS AT RAKHA GIRLS' SCHOOL
The children had been thrown into the Ganges by their mother. A Hindu soldier rescued and brought them to Miss Robinson. Photos. loaned by Mrs. White.

NATIVE WOMEN AND BABY BOYS AT MADURA

NEWS FROM THE FRONT

CHINA

Rev. James M. Henry writes from Canton: The opportunities as one sees them here are in a sense dreadful. I know that is a queer word to use, but it seems to me to fit the case. You read the appeal I made for Sheu Tak. The same could be made for a dozen other districts here in the south and was in any case put too mildly. But what's the use of trying to put down the whole truth? One would be thought mad, or a crank, or one's language would seem so extravagant as to invite incredulity. At a recent gathering of the missionaries the question came up of the evangelization of Canton, and it was brought out that there are about five thousand Christians in the city, which has a population estimated from 1,000,000 to 2,500,000, that all the churches and chapels combined could seat ten thousand people, and that there were only two or three foreign men missionaries who are giving part of their time to direct evangelistic work in the city and not one giving his whole time! I get rather discouraged sometimes and wonder what is the use of a few people trying to do what would keep ten times the number busy!

KOREA

Mrs. B. S. Luckett, who went out to take charge of a school for missionaries' children, writes to the presbyterial society of Washington, D. C., from Pyeng Yang: Into the three months since I left Washington, what *years* of experiences have been crowded! Perhaps if we knew beforehand the things that were awaiting us we would never have the courage to go on. I am afraid I have been a cowardly representative of the finest presbyterial society in the world with my faintheartedness and homesickness. One of the things that tends to depress the spirit in a heathen land is the tragedy of heathenism itself. It is before your eyes and in your ears every moment. Just now as I sit in this quiet room at ten o'clock at night, in the little Korean settlement down the road I hear the women beating their ironing sticks and I know the men are sleeping while the women beat and polish the long white coats and linen trousers that their lords may appear to-morrow in spotless array. It is the old story of the burden of the woman—for heathenism is bitterly cruel to womankind and to little children. Last Sunday I went to the service at the famous Central Church, out of which five churches have grown. More than a thousand attend the prayer-meeting every Wednesday night. There were twelve or fifteen hundred at this morning service. It was a wonderfully inspiring sight, that company of men and women met together for the worship of God, of whom not one of them had ever heard less than fifteen years ago!

Our school is a little group of about twenty American boys and girls, just natural, wide-awake, fun-loving boys and girls. We have six grades and some high school work. Our new dormitory will not be ready until next year. But we have a home for our little group of boys and girls who live outside of Pyeng Yang, eight of them in one of the old missionary houses. It is a house made of mud and stone, with a tiled roof and great beamed ceiling. There was so little out of which to make a home-like place, for no one had any money, but we managed here and there to get things together until they say now it is one of the very sweetest little home places in the community. These children are such intense Americans. They don't have to be taught patriotism, they are *full* of it. America is just this side of Heaven to most of them.

The gratitude of the mothers of our children that the work here is going on makes me glad that I can in this way make their work a little easier, for of all hard working people in the world the missionaries I have been among here work the hardest and work all the time. One mother told me to-day that she actually went home and *cried* for *joy* that the dormitory had been started and her two fine girls could be in a safe home and get the education so necessary for the future. She said it meant so much more to parents than people at home realized to have their children with them as long as possible.

PERSIA

Miss Montgomery writes from Hamadan: Won't you ask all who love us in the homeland well enough to send us Christmas boxes, especially books, to notify us that these have been mailed? A little incident will explain the need of this. A few years ago, a young man belonging to a mission school got a position in a post-office. Not long after, he said to one of his former teachers, "I want you to come and see a room in the post-office; it is full of books without addresses." The gentleman found books for nearly every member of the mission, that is, that they knew had been sent to them, but there were many others that no one could claim, as they had simply been sent, arrived without wrappers, and no one could claim them. So please ask all our friends when they send us any remembrance to be sure to notify us of what has been sent. *Then* we may never see it, but if it is registered with a return receipt, the post-office will be afraid to give us an empty envelope, or wrapper, as the home post-office authorities will be able to trace it to the place where the robbery occurred. It is not so much the loss of things, though that for us is sad enough, as it is that the dear home friends think us ungrateful when they send us Christmas boxes, or books, and we never acknowledge them.

INDIA

Sam Higginbottom, Superintendent of Leper Asylum and Home for Untainted Children at Allahabad, writes: The North India Mission has sixty active foreign missionaries on the field; it is responsible for seven million five hundred thousand people. . . . The needs of India are urgent. The non-Christian women are anxious for education; to-day Christian women have the destiny of their Indian non-Christian sisters in their hands. Shall the future mothers of India be informed of Jesus and be able to tell their children of Him, or shall they be compelled to remain ignorant of Him?

With Presbyterian Young People

PLANS AND EXPERIENCES AMONG THE WESTMINSTER GUILDS

Mrs. X has a Chapter of shop girls who go twice a month to her beautiful home, having their lunch there. Afterward they study their book, writing their impressions or ideas before they leave. These are used at the next meeting as a review of the last chapter. Last year, after the study of the biography of a missionary, Mrs. X asked the girls what most impressed them. One unresponsive, seemingly untouched girl wrote: "The fact that the heroine prayed over her hard lessons." She said of herself that she had always been obliged to work in a shop; she hated and loathed her condition. The study put a new idea in her mind—the dignity of labor, joy in helping to serve her family, for she had learned to pray, as did the missionary heroine, over her hard tasks. "Now it is not drudgery but my service through which to work out my life." Does not this incident prove that Westminster Guild is for all classes and conditions, for the girl at home, the college girl, and the girl in the shop or factory?

One of Ohio's synodical officers has promised a student's Bible to the secretary securing the largest number of new Westminster Guild organizations before October next, the time of the synodical meeting.

DAUGHTERS AND MOTHERS CO-OPERATE

From a presbyterial Guild secretary: "I am going up to W— to talk to one of the Women's Missionary Societies about the young people's work, and the next day hope to meet a number of young girls to discuss with them the formation of a Circle. Everything seems to depend upon whether or not the mothers who make up the older society approve, and will act as patronesses for the little Circle-to-be. Forty-nine members of one of our new Chapters came to the home of one of the patronesses for a supper party. After the supper an opportunity was given me to speak to them on Guild work. We look to this Chapter for leaders for the near future. Last Friday evening the girls of our local Chapter held an initiation service. It was so beautiful! One poor child went home that night to find her mother unconscious, and within the hour dead. It has done my heart good to see how the girls of the Chapter have responded to her great need. I am sure it pays to emphasize the 'friendship' idea in the Guild. One girl after another has told me recently how much better friends the Guild has made them all, in some cases bringing together 'cliques' never before associated."

A letter from the seventeen-year-old president of a wide-awake circle: "Speaking of patronesses, we are having an 'awful' time. Miss C stands by us through everything but Miss D has gone away and Miss E came to just one meeting and then decided that she wouldn't accept. And really the girls were on their best behavior that day. Yes, we are pretty terrible, but then twenty-five girls, all of different types, can make things quite exciting. All of the girls are thoroughly interested in the Mission and Bible study work. I was the centre of attraction during the first two lessons because I have lived near the mining districts and am personally acquainted with some breaker boys who were in jail. Quite an honor, you know! We sent our cards and aprons and bags to Miss Ward and now we are making things for Haines Hospital. The first Friday in December we gave an 'old-fashioned sociable.' There were a spelling bee, old-fashioned songs, vocal and piano solos, a picture and relic gallery, and a candy booth. You just ought to have seen the chairmen of the different committees working!"

HOME DEPARTMENT

ARE YOUNG PEOPLE PROBLEMS?

INSTEAD of regarding school-girls as problems, why should they not be considered as splendid possibilities? They are themselves opportunities upon whom efforts should be gladly expended with the rightful expectation of a rich reward. No one is so responsive as a school-girl or boy, and tactfully approached they give all the hearty co-operation of their youthful enthusiasm. Plans for engaging the high-school girl in church work more often enter into the minds of the leaders of our church societies than do those for boys of the same age, and yet the latter are as easily reached and enlist as heartily as girls in worth-while activities.

In many instances where complaint is made over the absence of young people in church organizations, it may be because some older person who should assume the leadership for a time shirks the responsibility of this because of the work it involves. The blame then shifts from the shoulders of the young to those who are older, and who, because of their years, experience and wisdom, should be teachers of the methods and work of the Church, its gifted and consecrated men and women. In church history and work unless some one instructs and directs the young they can not be expected to acquire knowledge of and interest in such things. To be properly prepared in electrical engineering a lad is sent to proper teachers; to become skilled in music a girl is placed under the instruction of a competent master; in neither case can knowledge nor deep interest come by mere absorption from chance reading of books, or hearing interesting lectures, or desultory practice.

No field is more fallow for the working and for the yielding of rich fruitage than that of the young members of the congregation, if there can be found someone ready and willing to spend and be spent for them. Time and real work it will require, but there is no investment so rich, nor one that will yield such a deep and lasting satisfaction and pleasure. To the older college woman who loves her Church and its missionary activities, the call ought to be imperative. There is no club work half so fascinating nor so informing as the devising of ways and means for presenting our mission fields to the boys and girls. There will be no difficulty in finding material. No stories of heroes in mythology can surpass the real stories of missionaries in our own and foreign lands. Their courage fires the imagination and commands interest, respect and love. Take the lands across the sea, one by one, and the names of many "servants of the King" come to one's memory. As a company of girls sit together over their fancy work, tell them the story of Dr. Eleanor Chesnut, the young martyr of China; of the gifted Dr. Mary Eddy, her perseverance in securing permission to practice medicine in the Turkish dominions, and her ever-widening work in the tubercular colony of Syria; of the equally talented and consecrated life of Miss Jean Mackenzie who has given such brilliant service to Africa. Give to some lad in the young people's meeting to read and tell of the life of Sheldon Jackson, and of the richly endowed life of young Mr. William Whiting Borden, who has so recently passed into the King's presence. One cannot mistake the loving enthusiasm kindled in the eyes and hearts.

Bishop Brooks has said that there is no better nor more beautiful way of teaching an epoch in history than by the lives of the great men and women of that epoch.

If one masters the life of Martin Luther, he has the story of the Reformation; if the life and character of Queen Elizabeth are clear in the mind, the whole wonderful panorama of the sixteenth century passes before one. Lives of the great may not always be for *imitation*, but they can give

inspiration, and the young people are those who will quickly perceive and quickly respond. Put them in the way of finding out the splendid scope of high school and university work in India and China by our Church. Let them discover the number of hospitals and their equipment in Korea, Persia, Syria. They will be glad to read and to tell of these things. The subject of missions is thus brought practically home to each boy and girl, and each may be made to feel his own responsibility and his opportunity. Feeling those there need be no fear for lack of interest among the young.

If those who are older, and because of their years are more richly endowed, should ponder in their hearts the burden of Paul's thoughts expressed in his Epistles, the difficulties would vanish more quickly. "I am debtor both to the Greeks and to the Barbarians; both to the wise and the unwise."

Taylorville, Ill. *Bertha Provine.*

WAYS OF WORKING

Success in winning new members is so longed for by all our auxiliary societies that it seems well to pass on the details of a plan which in three known instances has resulted in almost doubling the membership. A list of all women in the church not members of the missionary society was made out and each member was given the name and address of one person on the list, much thought being given to a wise allotment of names. The member was requested to call upon the non-member in as gracious a way as possible, showing the "*We want you*" spirit, not the "*you ought to join*" attitude. It was the feeling of those back of the plan that the fellowship and inspiration of the meetings, the companionship in doing worth-while work, was truly a privilege and that any woman not allowing herself this opportunity was really losing something. In this spirit it was not hard to point out the advantages of membership. The result, two members for one in almost every instance.

Brooklyn. (*Mrs. H. K.*) *Mary E. Twitchell.*

A Second Year Plan, Successfully Tried by the Central Church for Its China Campaign Fund

When the request for a gift of one dollar from each grown-up and of one penny from each child for the second-year China Campaign Fund was presented to the Executive Committee of the Women's Missionary Society of the Central Presbyterian Church of New York, its members decided that this request could only be met by a *personal* appeal to every woman and child of the church.

A special committee of three was appointed to carry out this plan and the chairman of this committee was requested to prepare a brief explanatory letter in which "one dollar or more" was asked for from every woman in the church. Ten members of the Executive Committee consented to write from ten to twenty-five letters each, bearing her own expense of stationery and postage. This provided for about two-thirds of the number to be sent and the committee of three made themselves responsible for the balance.

At the meetings of the benevolent and the missionary societies of the church, which were held a few days after this plan was arranged, an appeal was made by the committee to those present and an immediate response asked for. In this way the number of necessary letters was reduced.

From the pastor's register of church attendants, separate lists of from ten to twenty-five names of women and young women were prepared and given, with a copy of the explanatory letter, to the various members of the Executive Committee. Each member was to "follow up" the names on her list—if the letter did not bring a reply a personal or a telephone call was to be made. The letters have received prompt responses; few calls have been necessary. Up to March first there has been received a total of $758.

One of the committee at a meeting of the Children's Band gave a comprehensive short talk on the needs of "New China" and asked each one to bring a nickel or a dime to the following meeting, which appeal was responded to by an average gift of ten cents a member.

(*Mrs. J. A.*) *Mary B. Hatfield.*

One hundred or more missionaries gather every year at Clifton Springs, N. Y. Missionaries now on furlough or who are under appointment to go, with all who have served as missionaries and are now compelled to remain at home, are invited to come to the Conference. The theme chosen for the gathering this year is "The Gospel of the Prince of Peace in a World in Revolution." The sessions will begin on Wednesday, May 13th, and last through the 19th. Free entertainment is offered to all missionaries or those who have been missionaries. Friends of missionary work are most welcome. These will find that arrangements can easily be made. All who contemplate attendance upon the Conference or wish to know about it should correspond with Mrs. H. J. Bostwick, Clifton Springs, N. Y.

Over Sea and Land is aiming to secure enough subscriptions during 1914 to bring its list to 35,000. As the subscription list is now well on the way to 25,000, it will leave us only 10,000 to secure during the next eight months. Secretaries, will you not make a special effort to increase your subscriptions at least 50 per cent.? This should be easy to accomplish under our new plan of getting the Sunday-school to subscribe for the magazine, for every junior and primary scholar. Twenty-five cents a year is a small sum to pay for such an attractive magazine. If the secretaries work as hard over their end of *getting* subscriptions as the editor of *Over Sea and Land* works over her end of getting them to *get* subscriptions, a great deal will be accomplished before 1915 arrives towards reaching every Presbyterian Sunday-school.

THE UNITED STUDY BOOK FOR 1914-1915

The Child in the Midst

A COMPARATIVE STUDY OF CHILD WELFARE IN NON-CHRISTIAN LANDS
BY MARY SCHAUFFLER LABAREE

NOT a book for children, but an outline study of childhood in the East, showing the great need of the children of the East for the knowledge of the Christ Child. Mrs. Labaree shows the awful effect upon the child heart of the lack of the knowledge of Christ in non-Christian lands; and asks us, in Christ's name, to pray that we may not rest until every mother in the world is truly a holy mother, and every little child is a holy child.

The headings of the chapters are:

Chapter I.	The Child in its Helplessness.
Chapter II.	The Child at Home.
Chapter III.	The Child at Play and Work.
Chapter IV.	The Child at School.
Chapter V.	The Child at Worship.
Chapter VI.	The Child at Work for Christ.
Chapter VII.	The Mother and the Christ Child.

Price in cloth, 50c., postage 8c.; in paper, 30c., postage 6c.

SUPPLIES for Sunday-schools for Easter Sunday, April 12th, are now ready. The programme, *The Triumph of Christ*, is in four parts with a telling Easter message. It is a fitting climax to any study in connection with *The New Era in Foreign Missions*, the topic now before the entire Church. New Era programmes for Sunday-school use, while not essential in connection with the Easter programme, furnish a good preparation for it. Price five cents for the six programmes. All other supplies. Easter programmes, Supplements, and the unique Story Coin Card entitled *Progressive Pictures*, furnished free in quantities desired to schools sending their Easter offering to the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Get your order in early to Rev. George H. Trull, 156 Fifth Ave., New York City.

MANY questions have come asking whether every woman who is a member of our Church is considered a member of the missionary society. It is not the custom of our Northern Presbyterian Church to do this, and the inquiry has probably come from a misunderstanding of the statement on page 61 of *The King's Business*, which refers only to the Southern Presbyterian Church.

PHILADELPHIA. *(Miss) Margaret E. Hodge.*

NOTES FROM HEADQUARTERS

From Philadelphia

PRAYER-MEETING, April 21. TOPICS: *Our Missionary Candidates, India.*

BIENNIAL ASSEMBLY will be held in Pittsburgh, Pa., in the Shadyside Church, April 28–30. Opening Tuesday, two P. M., with the roll-call. Tuesday evening Mrs. Wallace Radcliffe will give an illustrated survey of our foreign field in connection with the devotional meeting. Dr. John R. Mott will address the popular meeting on Wednesday evening. Many missionaries will address the meetings, among them Rev. Mr. McCune, who will speak of the Korean Christian heroes. The Young Women's Societies and Westminster Guild will hold a conference and popular meeting on Tuesday afternoon and evening. The Mission Study Secretaries will hold their annual conference in four sessions, two at nine-fifteen A. M., two at four P. M. One delegate may be sent from each synodical, presbyterial and auxiliary society and from each young people's society contributing through the Woman's Foreign Missionary Society, two from Westminster Guild chapters and circles, one to the Mission Study Secretaries' conference. Entertainment is offered all delegates and missionaries, send the names to Mrs. N. A. Weed, 706 Aiken Ave., who will give names of boarding places also. Visitors are urged to attend, as the meetings will be of general interest. Write for preliminary announcement. No reduced rates; mileage recommended.

MRS. CHARLES E. MORRIS, our invaluable Secretary for Candidates for the past sixteen years, finds it necessary to be relieved from the ever-increasing labors of that office and at her suggestion the work will be reorganized and subdivided. Dr. Ella B. Everitt will become chairman of the committee, and Mrs. J. Beatty Howell secretary, to correspond with the one hundred and more candidates who look to the committee for advice and oversight. As counsellor and confidential friend with sympathy unfailing and wisdom heaven-born, Mrs. Morris has made the office a power for good not only to missionary volunteers but to the Board of Foreign Missions. She will remain on the committee as consultant and adviser in closest touch with those who do the actual work. As one said, "Mrs. Morris has been so wonderful, several persons could not take her place."

FEBRUARY guests were Miss Shields, Dr. Hirst, Rev. Mr. McCune, Korea; Dr. Elizabeth Lewis, China; Miss London, Mr. and Mrs. Landis, Japan; Mr. Doolittle, Syria; two vice-presidents, Mrs. Hills of Wooster, Miss Loveland of Kingston, and Mrs. Meaker from Wilkesbarre.

Miss Schultz, field secretary, spent a month in West Virginia visiting the Parkersburg and Grafton presbyterial societies in the interest of mission study and general work, and reported much interest and growing work among the societies.

India Leaflets: *What is a Zenana?* 1 ct.; *You or I; Two Weddings; India Awakening*, each 2 cts.; *Taibai and Her Two Sons, Wonder Stories*, each 3 cts.; *Religions of India* (Janvier), *Our Work in Moslem Lands* (Speer), each 5 cts.; *Historical Sketch of Missions*, 15 cts.

New Leaflets: *Shanti, India* (Mrs. L. B. Tedford), 3 cts.; *Praise and Thanksgiving Service*, 15 cts. per doz., 50 cts. per 100.

☞ Do not send orders for leaflets, Year-Books or other literature to Woman's Work but to your own Headquarters.

From Chicago

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 a. m. Visitors welcome.

The tenth session of the Summer School of Missions, under the auspices of the Interdenominational Committee of the Central West for Missions, will be held at Winona Lake, Indiana, June 25th to July 2d. Bible study will be conducted each morning by Miss Angy Manning Taylor. The general theme for the foreign study is "Social Service in Christian Missions." The first six lectures will be based upon the text-book, *The Child in the Midst*, by Mrs. Benjamin W. Labaree. We are especially happy to welcome Mrs. J. J. Fisher of Cleveland, Ohio, as our lecturer. It is with unqualified satisfaction that we announce again that Mrs. D. B. Wells of Chicago, so favorably known in summer school and extension conference work, will be with us and lecture upon the home mission study book, *In Red Man's Land*. This is a study of the American Indian written by Francis E. Leupp, formerly National Commissioner of Indian Affairs. Special arrangements are being made for young women, as to instruction, entertainment, athletics, etc. For further information write Miss C. B. Sharp, 6022 Kenwood Ave., Chicago.

Among the many pleasant memories of recent meetings here, one of the sweetest is that of the singing of Psalm 84, "How Lovely Are Thy Dwellings," by a sister of Miss Ensign of Persia. To other meetings were welcomed the presidents of Indiana Synodical and Peoria Presbyterial Societies, Mrs. Dwight E. Potter of New York, Mrs. B. C. Haworth of San Francisco, Mrs. D. H. Fleming of India and Mrs. J. P. Engstrom, our Field Secretary, who always brings good news. Sending in gifts which brought their presbyterial China Fund offering to $293, a treasurer wrote: "Some of this grew after Mrs. Engstrom's most excellent address."

Miss Martha Switzer, Taiku, Korea, being asked if the Japanese postal laws had caused any difficulty in her receipt of the picture cards she asked for, replies: "I have had no trouble at all in receiving cards, and am very grateful to all who have sent me any." The latest request for such helps comes from Mrs. Paul J. Allured, Lienchow, Quangtung, China.

Leaflets: *A Hindu Gipsy; India Awakening; A Little Captive Maid; Mission Stations, A Social Settlement; The Story of Ganesh, the Leper*, each 2 cents; *Taibai and Her Two Sons*, 3 cents.

☞ Do not send orders for leaflets, Year-Books or other literature to Woman's Work but to your own Headquarters.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 a. m. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

The Forty-fourth Annual Meeting of the Women's Board of Foreign Missions will be held on Wednesday, April 22d, in the chapel of the Fifth Avenue Church, corner of Fifth Avenue and 55th Street, New York, beginning at ten a. m. with a short devotional service. The Credential Committee, of which Miss M. G. Janeway, 98 Park Avenue, New York, is chairman, will be present at nine-thirty to enroll delegates and distribute badges. A cordial invitation is extended to all women interested to attend the meeting. This promises to be an occasion of unusual interest, as the Reports of the Home and Foreign Secretaries are to be printed for distribution, and will be only briefly presented by the secretaries, thus allowing time for two missionary addresses at each of the sessions—morning and afternoon. Dr. Stanley White is to make the closing address in the afternoon. Luncheon will be provided at the chapel during the intermission for officers, delegates and friends.

A regular attendant at the monthly meeting said that she often felt that one particular meeting reached the high-water mark of excellence, but the Korea meeting surpassed them all. Mr. McCune, by his simple recital of the experiences of the Korean Christians, stirred us greatly. Their willingness to endure persecution, their devotion in prayer, their love of God's Word, their spirit of thankfulness, and their missionary ardor compel our admiration and respect. From her husband we heard something of Dr. Patton's threefold labor at Ko Chau, as homemaker, physician and Bible teacher, under adverse conditions. Other missionaries on furlough who met with us were Miss Jessie Scott, from Colombia; Mrs. Doolittle of Syria; Miss Hyde and Mrs. Lingle of China.

Our Board was represented at the Student Volunteer Convention at Kansas City by Miss Marcia Kerr, secretary for bands, and now she is appointed camp leader for Northfield Conference. She makes the following suggestion: "Have you ever tried to make the children feel that they are only a part of the whole number in your presbytery by some union meeting? Our Boston Young People's Secretary has tried this plan and found that it worked very well. Shall I let her tell you about it? 'We had a delightful Rally yesterday. It poured hard all day, but we had over one hundred and fifty present, thirteen of our sixteen societies being represented. After our devotional exercises I made a short address and then called the roll. The Roxbury Juniors carried off the honors with 85 per cent. attendance. We presented them with a Conqueror's Flag to hold for one year, and a pennant with the words "Leaders, 1913," to keep all the time. They were very enthusiastic. These three societies gave the play, "Plain Peter," jointly. The ladies of the church served refreshments and I had an opportunity to meet the superintendents and give them helps and hints for their work.' Why do you not try such a plan? I am sure you would find it a successful one."

A bright little reader of *Over Sea and Land* read with keen interest the little article, "Only a Penny," and immediately wished to help the cause of New China and gave five cents. Another, hearing of her

interest, also gave the same amount. The last little girl has passed to her heavenly home.

LEAFLETS ON INDIA: *A Little Captive Maid; Mary Warren of Gwalior; Taibai and Her Two Sons; The Woman Who Came at Night; You Or I*, each 2 cents; *Religions of India*, 5 cents.

Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

From St. Louis

Meetings first and third Tuesdays of each month at 10.30 A. M., Room 708, 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number. Visitors always cordially welcome.

IT was with the deepest regret that the Board accepted the resignation of Miss Hyde, Young People's Secretary. Ill health has caused her to abandon all plans for the present, thus leaving a vacancy which, as yet, has not been filled. Those who have been in personal contact with her feel that they have lost a friend rather than just a secretary.

THOSE to whom the matter has been of deep interest will be pleased to hear that Mr. Patterson has been given control of New Mexico.

MRS. CUMMINGS tendered a report at the last Board meeting which we feel sure will be difficult to outdo. Her charts show twenty-four study classes formed in Missouri; twenty-one in Kansas; seventeen in Oklahoma; nine in Texas; and one in Arkansas—all within the last four months.

A LETTER was received from Miss Julia Hodge, one of our missionaries in the Philippines, also one from Mrs. H. W. Lampe, Syen Chyun, Korea. The former seemed to indicate a spirit of unrest in the country and a craving for something other than they have. Should this not be our opportunity?

Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

From San Francisco

920 Sacramento St. Meeting every first Monday of each month at 10.30 and 1.30. Executive meeting every third Monday. Prayer service first and third Monday from 12 till 12.30.

THE forty-first Annual Meeting of the Occidental Board will be held at our headquarters April 14–18. Synodical and presbyterial societies, auxiliaries, and young people's societies are invited to send from one to three delegates this year.

THE Occidental Board is enriched by the appointment of two new vice-presidents: Maud W. Raymond (Mrs. Paul), who is so well known, and Mrs. John Balcom Shaw of Los Angeles, recently from Chicago, where she was President of the Board of the Northwest. Last year she witnessed the treasurer's report of receipts amounting to $144,505.61 for the year, including the China Propaganda. Can we of the Occidental Board ever catch up with that and the other Eastern boards?

OUR February meeting was large and full of interest. Miss Florence Heywang, *en route* to Cebu, P. I., where she goes as missionary of the Philadelphia Board, was present. She is an attractive woman and a fine speaker. Mrs. Hummel, just home from Africa, gave a talk. Her face was as sunny as if she had not given so many years to a difficult work; and Mr. Greig, sent to Africa by Dr. McAfee's church in Berkeley, spoke with a radiant face, so youthful, as he related his three years' work there.

LETTERS were read; Miss Katharine Wambold, a familiar name for many years, writes of her normal class of thirty Korean women, who had twelve days together, just before she sailed for home on furlough. That class left two by two for the country to teach what they had learned.

MISS EDNA C. ALGER of China has rallied bravely from an illness. Could she be laid aside? A text from the *Year Book* seemed to have a message for her: "I will deliver thee, and thou shalt glorify me." Her answer came, "Lord, I believe; help thou mine unbelief." Miss Alger has kept at her work and says: "I desire that in this coming year Jesus Christ may have a chance to live out His life in me, with the promise, 'Thou shalt glorify me.'" Miss Alger speaks of serving as treasurer at Shuntefu. She found it difficult to learn to change *cash* into *taels*, Mexican dollars into gold, and gold into Mexican dollars.

MRS. SADIE N. WELBON writes that the ladies of Santa Paula, California, have sent a church bell to An Dong, Korea, and that it joyously rings out the time for classes and other services.

A LETTER from Miss Mary T. Bankes of Canton tells of her busy life: English classes, a trip across the river on business, a reception to Chinese girls at four P. M. where the conversation must be in Chinese exclusively, a station meeting, reception for new missionaries, Christian Endeavor meeting in the Chinese church, a day for visiting, a meeting for Christian women, meeting at the Association. An anti-Christian demonstration was made at one time which caused anxiety. Miss Bankes is a sister of our Miss Nora Bankes, Miss Cameron's assistant at 920.

AT a called meeting of the Executive Committee in February five young women were recommended to the Board of Foreign Missions for appointment. All of these are exceptionally well fitted for the work they seek.

Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month, and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

THE China Campaign Group, after spending a successful week in Seattle where they aroused warm enthusiasm, arrived in Portland the first week in February. On the third a meeting under the auspices of our Board was held and the chapel of the First Church was filled with women of Portland and from towns as far away as Salem and Eugene. Mrs. A. J. Montgomery conducted the devotions, reading promises from the Psalms, remarking that she found these salvation-of-the-world promises all conditional. There are so many of them there must be some reason why China and other heathen countries have not yet been saved. Some of the *personal* conditions for us to meet are clean hands; pure heart; continual prayer; personal witnessing; public praise; individual seeking, etc. The question is not *will* the world be saved but *when* will the world be saved? China's crisis is America's crisis. "Shall we remain a Christian nation and do our part in saving China *now?*" was her closing question. Rev. W. H. Lingle and Dr. Garritt of the Campaign Group gave the addresses of the afternoon.

Our Board has pledged $2,500 in addition to the $5,000 for the Frances A. Holt Ward of Douw Hospital, Peking. This latter, coming upon the threshold of the present effort, and overlapping it, is to be accredited to the "China Fund." The $2,500 which we will raise during the coming year will be devoted to the new building for the Boys' Boarding School at Nodoa, Hainan, in charge of Rev. and Mrs. Paul McClintock. Mrs. McClintock, by her fervid words when she was here had warmed our hearts to enthusiasm for China, and had really started the campaign. We had known for several years that the work in Nodoa had been handicapped by meagre equipment, so naturally we desire to have this special contribution aid the work of Rev. and Mrs. McClintock, and this privilege our Assembly's Board grants us.

A year ago our Board voted that henceforth we would have our meetings biennial. So this spring there will be no Annual Board meeting for the first time since our organization, twenty-six years ago; but all officers will prepare their reports, which will be printed and distributed as usual. This new arrangement was made in order that more effort should be concentrated upon our annual presbyterial meetings, and will leave Board officers at liberty to attend presbyterial meetings when desired. We are hoping and praying that these meetings will be augmented in attendance and interest.

Perhaps some do not realize what a well stocked bookstore we have at 454 Alder St., under Miss Lamberson's efficient care. Send 1c. stamp for one of her new catalogues, just out.

New Leaflet: *The C. E. Missionary Programme or* 1914, 5 cts.

Literature on India: *The 75th Anniversary Series, A Little Captive Maid, The Story of Ganesh the Leper, A Zenana Party, Taibai and Her Two Sons*, 2 cts. each.

NEW SOCIETIES

NEW YORK

Phelps, Light Bearers; Waterloo, Light Bearers.

RECEIPTS TO FEBRUARY 15, 1914

By totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

Baltimore,	$1,971.89	Kittanning,	$422.75
Carlisle,	986.11	Newton,	70.00
Chester,	2.00	Pittsburgh,	10.50
Chillicothe,	174.95	St. Clairsville,	540.36
Dayton,	53.51	Washington City,	1,392.25
Erie,	952.57	Wooster,	283,10
Florida,	100.00	Mississippi,	43.00
Huntinodon,	471.20	Miscellaneous,	1,423.97

Receipts from Jan. 15th to Feb. 15th,		
Regular,	$7,646.30	
New China Fund,	1,251.86	$8,898.16
Total receipts since March 15th.		
Regular,	$96,559.29	
New China Fund,	22,059.90	$118,619.19
Special Gifts to Missionaries,		35.00

(Miss) Sarah W. Cattell, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

Adams,	$14.00	Grand Rapids,	$78.00	Mouse River,	$8.55
Alton,	417.10	Gunnison,	29.00	Muncie,	112.60
Bismarck,	28.00	Hastings,	21.00	Oakes,	37.75
Black Hills,	81.00	Helena,	10.60	Ottawa,	366.00
Boulder,	5.25	Indianapolis,	366.05	Pembina,	120.30
Butte,	44.00	Iowa,	50.00	Petoskey,	8.80
Cairo,	127.00	Kalamazoo,	74.87	Pueblo,	146.75
Central Dakota,	109.00	La Crosse,	23.00		
Cheyenne,	30.00	Lansing,	148.00		
Chicago,	476.75	Laramie,	10.00		
Chippewa,	37.50	Logansport,	114.95		
Denver,	6.50	Madison,	244.00		
Detroit,	360.85	Mankato,	148.30		
Fargo,	198.06	Mattoon,	121.40		
Freeport,	224.16	Minneapolis,	275.68		
Galena,	16.50	Monroe,	113.50		

Red River,	$42.00		
Rushville,	457.00		
Saginaw,	229.37		
Sioux Falls,	255.00		
Waterloo,	111.50		
Yellowstone,	29.50		
Miscellaneous,	35.59		

Total for month, (including New China Fund, $1,827.73),	$5,964.73
Total from March 15th, (including New China Fund, $19,910.49, also received in Dec., $7,443.08),	$110,473.88

Mrs. Thos. E. D. Bradley, *Treas.*,
Room 48, 509 South Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

Albany,	$393.00	Nassau,	$239.00
Binghamton,	89.00	New York,	4,876.45
Brooklyn,	347.46	Newburyport,	6.00
Cayuga,	329.95	North River,	107.00
Champlain,	48.00	Providence,	30.00
Connecticut Valley,	260.00	Rochester,	261.00
Ebenezer,	150.00	Syracuse,	470.00
Geneva,	121.50	Transylvania,	69.50
Jersey City,	394.50	Utica,	978.20
Long Island,	118.00	Westchester,	203.50
Louisville,	641.00	Miscellaneous,	264.65
Morris & Orange,	1,298.50		

Receipts from Jan. 15th to Feb. 15th,		
Regular,	$11,048.25	
New China Fund,	647.96	$11,696.21
Total since March 15th,		
Regular,	$87,796.66	
New China Fund,	13,159.08	
Endowment,	50,000.00	$150,955.74

(Miss) Henrietta W. Hubbard, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Women's Presbyterian Board of Foreign Missions of the Southwest

Ardmore,	$21.00	Pecos Valley,	$10.95
Cimarron,	14.92	St. Louis,	1.00
El Reno,	8.75	Tulsa,	53.00
Kirksville,	3.65	Miscellaneous,	92.30
Neosho,	10.00		
Total for Feb.,			$215.57
Total to date,			20,048.89

China Fund for Feb.,	$39.80
China Fund to date,	3,918.70

Mrs. Wm. Buro, *Treas.*
Room 708, 816 Olive St., St. Louis, Mo.

DATE DUE

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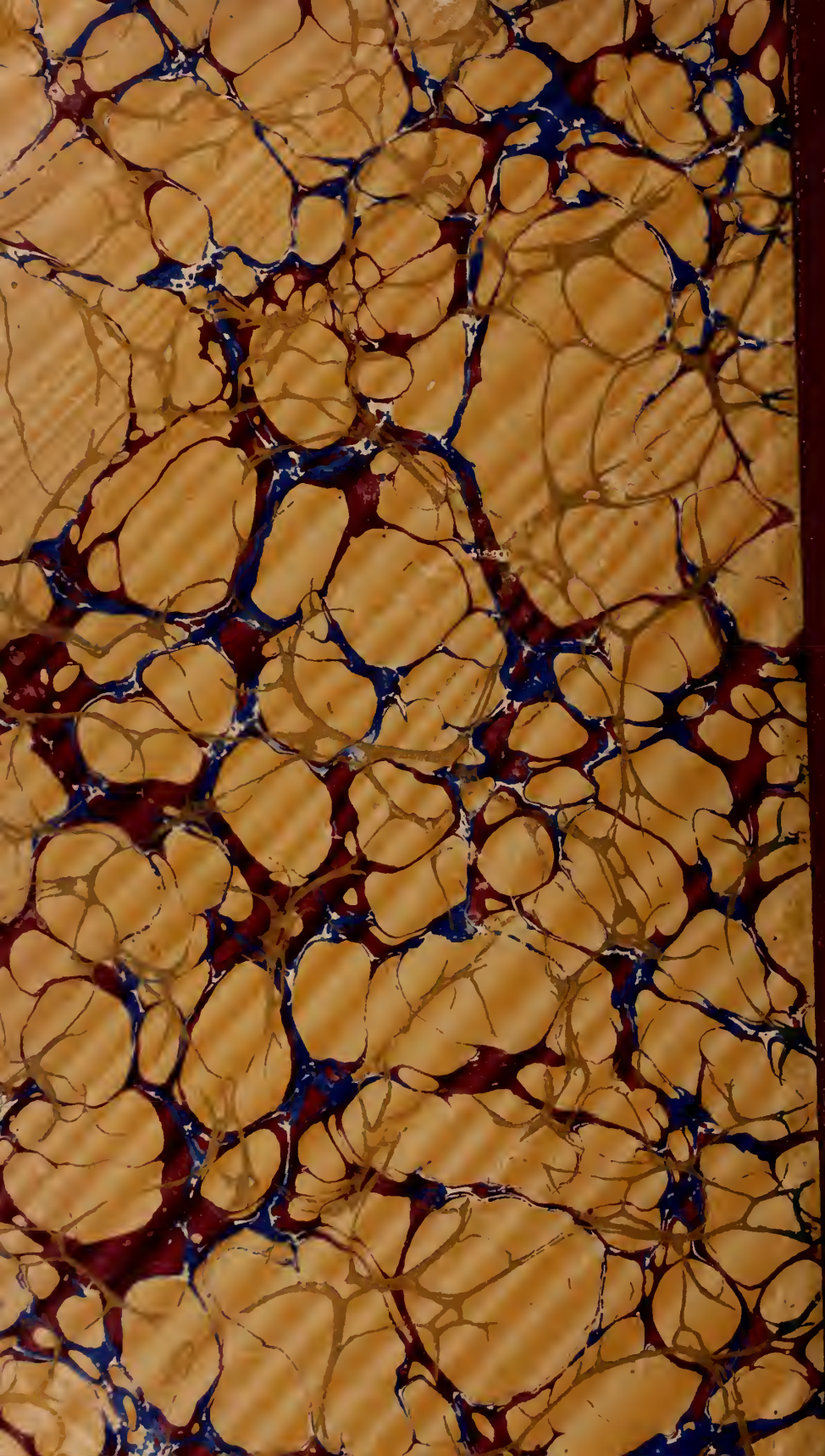
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